

Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

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No. 9

Ourtown, U. S. A.

Where Local Issues Are Settled On Local Basis

THE cracker barrel is gone and the pot-bellied stove—even the General store has disappeared from Ourtown. The Corner Drugstore has now become the metropolitan center and it is here that the men gather to discuss all the issues, important and not-so-impor-

tant, that are in the minds of Americans today.

The Corner Drugstore, as the name implies, is located on the corner of Parkway Boulevard and Academy Street. Parkway Boulevard is a circular thoroughfare that encompasses the Village Park. It is typical of

ANNICE L. DAVIS

Ourtown that the Village Park with its baseball diamond, tennis court, wading pool—which in winter becomes a skating rink—and other children's attractions, should be right in the center of town, for the people of Ourtown realize

the pressing need to guard their children well.

The merchants, the lawyers, the doctors, whose stores and offices are situated in the brick buildings facing the Park, can

transact their business with easy minds, for they have only to glance out of their front windows to know that their children are not endangered by the perils that are being screamed from the pages of the big city newspapers.

Occasionally, however, some of the big problems creep into Ourtown, and then the Corner Drugstore becomes a Council Chamber. It's a very informal Council Chamber, I admit.

Town Meeting

Old Daniel Preston, the banker, arrives first. He's the richest man in Ourtown and much respected—not for his money, but for his humor, his kindness and his friends in all dealings, whether personal or business.

John Adams, the grocer, locks his door at eight and cuts across the Park to the Drugstore. Dr. Meyers, the dentist, and Dr. Faraway, the general practitioner, have offices in the same building. They close up about nine o'clock and come up the street together. The school principal drops in and the tax-paying farmers drive into town for the evening.

As I said, it's an informal meeting. No word has been sent out, but when an issue arises the people of Ourtown

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Papacy And Presidency Are Symbols Of Unity

Even Their Difficulties Are Similar

IN his last prayer our Divine Savior prayed that all His followers might be one as He and His Heavenly Father were one (John 17:21). In what has become an axiom He declared that members of His Church throughout the world would constitute "one fold under one Shepherd" (John 10:16).

The United States Government, at its beginning, adopted a similar axiom. It inscribed on its Great Seal "E pluribus unum," and wrote that inscription also on its coins.

The Church is constituted of people of every nationality who, while urged to be good citizens of their respective nations, are also citizens in the Kingdom of Christ on earth, and they must all know Him and serve Him as the Author of their being demands—in substantial unity. They constitute a world family, the "one world," a goal which many statesmen hope to achieve.

The United States of America is also constituted of people representing every nation under the sun, and they must be united under our democracy as loyal patriots of the nation.

Theodore Roosevelt expressed himself on this principle in these words:

Let us keep our pride in the stocks from which we have sprung, but let us show our pride by joining in a spirit of generous rivalry to see which can do most for our great common country—we are all Americans.

The same President declared:

We have no room in our country but for one flag, The Stars and Stripes, and we shall show no allegiance to any other flag.

The words of President Lincoln "with malice towards none, with charity towards all" are known to all of us.

The Constitution opens with these words, "We, the people of the United States," evidently meaning all the people.

Daniel Webster observed "Unity is the source of all national, social and personal happiness."

One Faith And One Baptism

Christ's Church is God's Church, and there is only one God. According to St. Paul's reasons, there can, therefore "be only one faith and one baptism" (Eph. 4:5), for all mankind. In every

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Our Weekly Chat With You

Dear Readers...

WE have frequently claimed that maligning of the Church does more good than harm among fair-minded non-Catholics. Of course, the facts must be known in order to weigh them against claims made against her.

An interesting case in point is the *Reader's Digest* republication of an article by Thomas Sugrue who is advertised as a prominent Catholic who criticizes his own Church. (See our issue for May 15, this column.)

Seeing Mr. Sugrue's article Mrs. Rene Denman, 321 Belt Street, St. Louis, Missouri, "read and re-read it" with "growing indignation." And then she wrote to O.S.V. as follows:

May Be Converted By Sugrue's Article

Editor:

I RECEIVED my usual copy of *Reader's Digest* a few days ago and perused three articles when I came to "Let's Get Together" by Thomas Sugrue. I read it carefully and skeptically because I could not believe a so-called—and advertised—Catholic layman could "so speak his mind."

I am not a Catholic, though think I soon must be one. I read and re-read Sugrue's article with growing indignation.

Knowing my interest in Catholicism, not long ago, a friend gave me a subscription to *Our Sunday Visitor*. My sister, who is a convert and an ardent Catholic, always reads it promptly on arrival. I read it afterwards.

Angrily clutching *Reader's Digest* in my hand, I went to my sister to tell her about Sugrue's article. She read to me the comment in your Weekly Chat. It was elucidating but lacking in the vehemence.

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Eight Pages This Week

This issue of *Our Sunday Visitor* is published in only eight instead of the usual 12 pages. We make this reduction in order to conserve newsprint, which is still very scarce with us—and very expensive.

In order to provide our usual editorial features, we have held advertising down to approximately one-half page.

Cardinal Mourned



Michael Cardinal von Faulhaber, Archbishop of Munich and Freising, died two weeks ago at the age of 83. He was a dauntless fighter against the claims of the totalitarian state. In 1933 he became prominent for a series of four advent sermons which expressed his opposition to Nazism. He continued to denounce Nazi persecutions and became an arch-enemy of the regime. (See Right or Wrong column, page 2.)

Anti-Catholicism Due To Malice Or Misrepresentation

Where Did Protestants Get Their Bible?

CONTINUING our analysis of an address delivered by the Rev. Joseph R. Sizoo, President of the New Brunswick Theological Seminary, on the occasion of "Reformation Sunday," Washington, D. C. we reach his observation on the Bible. Dr. Sizoo says:

Protestantism affirms that the Bible is the only rule and guide of faith and practice. In this book God has made known His will and way to the children of man. It is the final court of appeal. It stands central in our faith.

How can any Protestant consistently accept the Bible as genuine, authentic, inspired, when he repudiates the authority which, back in the fourth century, declared it so to be?

The New Testament portion of that book was not written by Christ, was not ordered to be written by Him, and the followers of Christ during the great ages of the staunchest faith never saw the complete New Testament.

If the Catholic Church is what Dr. Sizoo represents it to be in his "Reformation" talk, he has no assurance that during the thousand years the Catholic Church had this book all to herself, she did not add to it, take from it, alter it, and make it suit her purposes.

Assume Infallibility Of Church

But why can't a Protestant know the Bible to be genuine and inspired? Why can he not know that modern versions are the same as the original?

For the very plain reason that the originals no longer exist and, therefore, copies and translations cannot be collated with the originals.

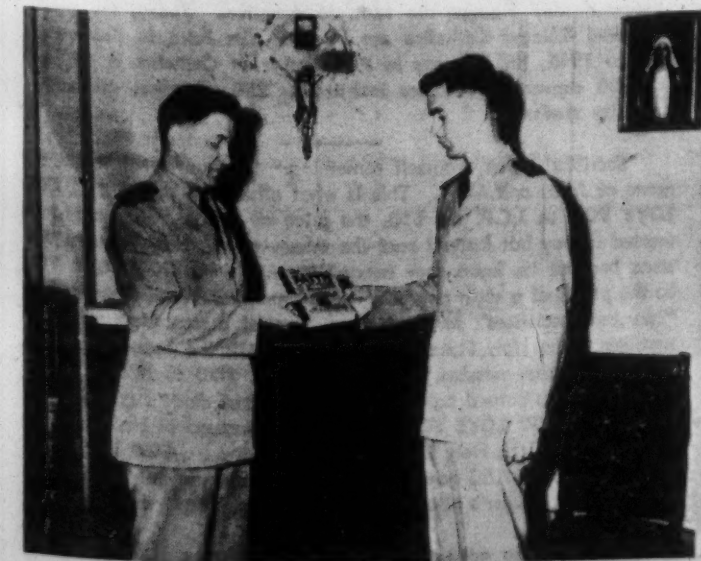
We would have \$100.00 to offer to any one in the world who can prove that the Protestant Bible today conforms, in all things, to the original writings, and that the books it contains are actually inspired, except on the word of the Catholic Church.

But if the Bible, be the only rule of faith and practice for Protestants, then their religion is based on the infallibility of the Catholic Church—which, by profession, they repudiate.

The minister continues:

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Annapolis Grads Get Religious Books



Bibles and religious books were distributed to Catholic members of the graduating class of the United States Naval Academy at Annapolis, Md. by Chaplain (Lt. Comdr.) Emmet T. Michaels, Catholic chaplain at the academy (left). He is shown presenting a copy of O.S.V.'s book, "The Faith of Millions," by Father John A. O'Brien to Midshipman George E. Severs of Redbank, N. J.

Bishop Noll Presides

Reception Rites Held
At Donaldson Convent

Donaldson — Wednesday, June 25, in the beautiful Gothic chapel at Ancilla Domini Convent, here, the Most Rev. John Francis Noll, D.D., Bishop of Fort Wayne, offered the Holy Mass during which the impressive ceremonies of the reception and the profession of the Poor Handmaids of Jesus Christ took place. The Bishop was assisted by the Rev. Joseph Burggraf, S.A.C., the retreat master, and the Very Rev. Jude S. Blaszczak, S.C.J., Rector of the Divine Heart Seminary.

The clergy present for the service were Rt. Rev. Msgr. F. X. Guerre and Rev. Daniel Peil, Gary; Rev. Edmund Niess, Wendelin, Ill.; Rev. Edward Niess, Chicago, Rev. R. P. Hillinger and Rev. Fred M. Niemeyer, Angel Guardian Orphanage, Chicago, Rev. Leo Breitenbach, Rev. B. Kunkel, Bartelso, Ill.; Rev. Gregory Kunkel, O.S.B., Winnebago, Neb.; Rev. Adrian Fisher, O.F.M., and Rev. Philip Marquard, O.F.M., Chicago, Rev. N. J. Kerner, Wanatah, and Rev. G. Netemeyer, Trenton, Ill.

The following young ladies were received into the Community: Rose Megaro, Ascension Parish, Chicago, Sister M. Lucy; Madeline Kennedy, Our Lady of Lourdes, Chicago, Sister M. Monica; Donna Rose Richter, Our Lady of Mercy, Chicago, Sister M. Michaelene; Julia Huelskamp, St. Augustine's, Breese, Ill.; Sister Eleanor; Lucille Meckel, St. Augustine's, Chicago, Sister M. Pascal; Anna Marie Pusateri, St. Mark's, Gary, Sister M. Leandra; Isabelle Krebs, Carlyle, Ill.; Sister M. Margery; Rita Briske, St. Pius', Chicago, Sister M. Louisa; Ruth Kuhn, Winamac, Ind.; Sister M. Terence; Carol Cummings, St. Mary's, Superior, Wis.; Sister M. Theresann; Eileen Creed, St. Andrew's, Chicago, Sister M. Patrick.

The simple vows of obedience, poverty, and chastity were pronounced by Sister M. Dolorita (Magdalene Ortegale), Sister Dolita (Bernadette Ortegale), Sister M. Judian (Mary Breitenbach), Sister M. Kevin (Sarah Ryan), Sister M. Florian (Dorothy Weber).

On Tuesday, June 24, the following sisters made renewal of vows: Sister M. Agatha, Sister M. Wilma, Sister M. Bertram, Sister M. Bernarda, Sister Jamesann, Sister M. Rosalia, Sister M. Agnes.

Sister M. Irene, Sister M. Alice, Sister M. Loretta and Sister M. Stephen pronounced their perpetual vows.

Bishop Gorman

Continued from page 1A

"This disease affects many of us who should know better," the Bishop continued. "It makes us by-pass the Catholic Press with disdain to seek publicity in the secular papers. How often we become delightedly happy because some newspaper deigns to print some garbled, distorted, mutilated account of a Catholic event in which we figured, all unmindful that the only true, full picture of what happened will appear in our Catholic newspapers or magazines."

"We still live in reverential awe of some metropolitan journal, which long ago outlived a once good reputation for journalistic honesty," the speaker said. "In our heart of hearts we know our Catholic paper alone will present an accurate report and one we can trust."

"So chronic does this disease

become at times that many of us, Bishops, priests and laymen, habitually ignore our Catholic papers, which serve us so accurately and faithfully, in order to rush our news and views to the city desk of our favorite daily for almost inevitable mutilation and distortion. We leave only the crumbs or stale, warmed-over rewrites for our own press."

To illustrate what he calls the "exaggerated evaluation" of the secular press, the Bishop called attention to the comment it occasionally when some Catholic figure "makes" the religious section of some large and important secular publication. He told the Catholic editors that any of them could "make" these impressive secular publications, if they wanted to.

"The coin of entry," he said, "is to say something flattering to the stupid prejudice of the editors, about Spain for example, or give utterance to something 'goofy' enough in the religious line to be sensational. Be sure it's unorthodox, because simple truth and decent virtue have little appeal."

The Bishop said he was not trying to say that publicity through the secular press is not desirable. "It is, and helpful too," he added, "when exact and truthful, free from distortion and sensation. All I want to do here is plead with you and all Catholics, priests and prelates, editors and readers, to condemn a false set of values, to realize

Fr. T. A. Meehan
Heads Catholic
Press Association

Notre Dame, Ind.—(NC)—The Rev. Thomas A. Meehan, editor of The New World, newspaper of the Archdiocese of Chicago, was elected president of the Catholic Press

Association of the United States here. The action came in the closing session of the organization's 42nd annual convention, held on the campus of the University of Notre Dame.

Charles J. McNeill, general manager of George A. Pflaum Publisher, Inc., Dayton, O., was elected vice president. The Rev. Philip L. Kennedy, managing editor of The Observer edition of O.S.V., newspaper of the Diocese of Rockford, Ill., was elected treasurer.

Father Kennedy, Mr. McNeill, Msgr. John S. Randall, managing editor of the Catholic Courier Journal, newspaper of the Diocese of Rochester, N. Y., and David Host of the Marquette University School of Journalism, representing the Catholic School Editor, Milwaukee, were elected to the Board of directors.

At the meeting of the board of directors, following the convention proper, Father Meehan, as president with the approval of the board, reappointed Monsignor Randall to serve as secretary of the Association. He also named Andrew B. McGivney of The New World, Chicago, to serve again as general counsel.

Msgr. J. B. Lux, editor of Extension Magazine, Chicago, was named chairman of the Association's magazine committee; F. A. Fink, managing editor of Our Sunday Visitor, Huntington, Ind., to be chairman of the newspaper committee, Mr. Host to be chairman of the school press committee.

that the Catholic newspaper and magazine, line for line, column for column, page for page, outrates its secular opposite numbers in genuine value and quality of news and views. But, of course, you must possess a sense of such values and a taste for truth and virtue."

While perhaps the newspaper press of no country ever before approached that of the United States for the high degree of technical perfection achieved, Bishop Gorman continued, our press, as it grows more and more attractive in appearance, "seems to contain less and less solid material." "To catch the eye, it appears to forget that men have minds."

Bishop Gorman said that "for the most part, our papers assume an exaggerated air of unconcern about matters of controversial nature. He said it seemed to him that there is a danger today "that our Catholic papers and magazines may be tempted to follow this pattern."

With a lifetime to remember—
yet many forget

FORGETFULNESS is costly, especially in connection with making a will. Failure to leave a will may cost your dependents thousands of dollars.

If you leave no will, your estate will be settled by a court-appointed administrator and distributed among your "legal" heirs. This may cause hardship for someone dear to you.

Why sacrifice the opportunity to make effective plans for your loved ones? It is easy to make such plans, if you understand modern methods of practical estate-planning.

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 THE REAL PRESENCE
 Why is HE REALLY PRESENT
 — You
 remember the dignity of man

By REV. RICHARD GINDER

"Bread is so expensive nowadays," the mother says as she sends her child to the store. Expensive? Perhaps. But was ever bread more costly than our Blessed Sacrament? It cost Our Lord His life. That we might have it He had first to die.

"Behold I am with you all days, even to the consummation of the world."

Certainly He might have returned to heaven, to visit with us only from time to time. Divine justice had been satisfied. Our redemption had been accomplished. The Church had been founded. We had grace and the Gospel and the means to keep His law.

But that was not enough. A mother is not content with bearing

a child. She must stay with it and feed it. So it was with Christ.

Knowing that we might be afraid to approach the Lord of Creation in all His glory—even as the Jews were afraid of Moses—like Moses, Jesus draws a veil over His dazzling splendor and comes to us under the appearances of bread.

So He abides with us on our altars day and night, God, our Emmanuel, patiently awaiting our visits, ready to help us in all our needs, spiritual or temporal, ready to pass out His graces. We have only to ask and we shall receive.

Why has He done this? Because of His love for you and for me. Such is our worth, our dignity, in His eyes.

Youth SECTION



Father Conroy Talking

To Parents (Second in a Series)

"WE have two attending high school—the boy is a senior and the girl is a sophomore. Both of them are invited out a lot. Naturally, there are times when my husband and I feel that we must object to either some of the company they keep, the hours they get in or the type of party they attend. We are successful in having our way most of the time, but are at a loss when the youngsters chime up with this one: 'But all the other kids are allowed to do it!' What can you suggest as an answer to that one?"

This appears to be a tough question—on the surface, at least. However, we would suggest that all parents who are faced with this difficulty, take it with a grain of salt. Make sure that all the other kids are actually allowed to do these things. The kids know that parental opposition melts pretty fast when they throw this one in. Yet, it is surprising to know that in many cases—not all—the other kids are not allowed to do the things in question.

The other kids are telling their parents the same thing. As a result all these parents give in without actually checking on that mythical majority who are supposed to let their kids do anything.

It's a great propaganda line and the kids know it. The next time that happens why not call up some of the other parents and see if it is true? Of course, you may discover to your dismay that it is true. Nevertheless, we'll take the same stand you do. And all they need to know is that you are having the same difficulty.

A group of high school kids told us recently on our teen-aged radio forum that if the parents ever got together they could kill the Senior "overnight prom" in a hurry. (In this school it has been the custom for the students to take off for various night spots after the midnight closing of the Senior prom.) These same kids told us that it's pretty certain that the parents won't check when they are told that "everyone else can do it."

The 'Sunday Punch'

They described this argument as a "Sunday punch" and said it is "to be used when everything else falls through." They said that most of the time, "it wouldn't hold water for two minutes, if the parents grabbed a telephone," and "the kids wouldn't use the argument as much as they do, if they thought the parents would grab a phone right away."

So there you have it—in this case from the kids themselves.

We know that many kids get into trouble today simply because their parents either ignore the problem or actually help to promote it. (A future column will deal with that one.) Yet we are confident that many parents can obviate their difficulties by actually checking with other parents. What a pleasant surprise it will be to find the same thing going on in other homes.

Every week we receive many unsigned letters presenting personal problems. We are asked to answer in this column. We are sorry to inform the writers of these letters that it is impossible for us to honor anonymous mail in such a way. An unsigned letter has no force whatsoever. If you do not feel that you can sign your name then please do not write us for information to be supplied through this or any other column in Our Sunday Visitor. We would like to answer many letters privately, but since they are unsigned we cannot do so.

You're The Fisherman

Church Counts On You To 'Catch Men'

REV. BONAVENTURE FITZGERALD, O.F.M.

DO you remember the place in the Gospel where Our Lord called St. Peter to be His apostle? The people crowded against Our Lord so closely that they almost pushed Him into the lake. So He borrowed Peter's boat and used it for a pulpit, sitting in it, a little way out in the water, and preaching to the people.

"But when He had ceased speaking," the Gospel says, "He said to Simon, 'Put out into the deep, and lower your nets for a catch.'"

"And Simon answered and said to Him, 'Master, the whole night through we have toiled and have taken nothing, but at Thy word I will lower the net.' And when they had done so, they enclosed a great number of fishes, but their net was breaking. And they beckoned to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

"But when Simon Peter saw this, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.' For he and all who were with him were amazed at the catch of fish they had made. . . . And Jesus said to Simon, 'Do not be afraid; henceforth thou shalt catch men.'"

And, of course, you know the upshot. St. Luke says that "when they had brought their boats to land, they left all and followed Him" (Luke 5: 4-11). St. Peter became our first pope, one of the greatest missionaries of all time, and died a martyr's death at Rome in the year 67. In fact today, June 29, commemorates the anniversary of his entrance into heaven.

What we must realize, now, is that Our Lord's command to St. Peter is an indirect command to

each one of us. All of us, priests and laity, have an obligation to spread the Faith. We can't just sit on our hands. We've got to "carry the ball." In fact, it often works out that if we don't give our Faith away—hand it to someone else—we lose it ourselves.

Besides, there is a peculiar urgency about the times in which we're living right now, with the world divided as it never has been

before between the forces of light and darkness. America is the last fortress of democracy. We must work while we still have the light, lest that darkness descend in which no man can work.

First of all, let's consider the prize—the catch—the fish we're trying to hook. We must realize that one soul has infinite value. If there were only one soul on earth, Christ would have come down to earth to redeem just that one individual: Bethlehem, Nazareth, Jerusalem, and Calvary—32 years of it, for one soul.

You know, in this age of mass production, we tend to get confused in our values. In the material order, the more plentiful a thing is, the cheaper it gets. Diamonds are precious because they're rare. But if they grew on trees, they'd have about as much value as an apple or an apricot. However, we mustn't make the mistake of transferring material values to the supernatural order. There were doubtless tens of thousands of Masses offered this morning throughout the United States—offered every morning in this country. But each one of those Holy Masses is priceless, each has the power of redeeming the whole world all over again.

In the same way, there are millions of people in the country today—students, teamsters, bank clerks, stenographers, mailmen; all sorts of people—and each one of those individuals has a soul that is priceless. If you, or I, by devoting our whole lifetime to it, could convert just one of those souls from sin to grace, Our Lord would judge our life well spent. "Well done, thou good and faithful servant,"

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CYO Holds 'Clothesline' Art Show



More than 250 sketches and paintings with "Our Lady" as their theme were "hung on a line" on the lawn of the mid-city Catholic Youth Organization headquarters in Philadelphia for the annual Clothesline Art Exhibit sponsored by the group. The art works were entered by pupils from 62 Catholic schools in and around the city. Photo shows Maryanne Morris, of Hallahan High School, getting a closer look at some of the entries.

O.S.V. Goes To School

It's Used As Textbook And Children Like It

REV. RAYMOND GRIBBIN

THE happy days of summer are here, and the gross of children who looked at me apprehensively one day last fall have by now forgotten the occasion. Not a one of them, I suppose, can remember the day that Our Sunday Visitor came into school. But week after week throughout the school year not one of them has been able to forget the paper itself.

You may call it, if you like, a new experiment in Catholic pedagogy. You may call it just another crazy idea. Or you may call it nothing at all. But the fact remains that in our parish school we tried to excite more interest in the religion course through the weekly use of O.S.V. in the classroom. The plan went something like this.

Toward the end of the week (O.S.V. arrived in bulk lots about Wednesday, being dated the following Sunday) the papers were distributed to the children of the 6th, 7th, and 8th grades. Then when the local priest came into class for this weekly religion class he would assign reading for the following week's class. At the end of the period, for about five minutes, he would question the children on the previous assignment. The use of name cards, drawn blindly, placed everyone in such peril of being called upon that of the nearly 150 children involved in the experiment only about 14 confessed to hardly ever reading the assignment. Fifty-two read it all of the time, sixty-nine most of the time, and about 15 only half of the time.

During the question period it would frequently become evident that the children of even the 7th and 8th grades had not understood everything that they read, although the assignment were selected with an eye toward their suitability for child reading. Naturally, the assignments differed for each grade. The 8th grade generally drew a front page story to read. The 7th got one from the Youth section; and the 6th got something from the Children's Page. When the various grades were questioned 87 claimed that they usually understood what they read. Sixty-five said that they generally had some difficulty in understanding, and six said they understood very little.

From this it follows logically that 85 would say that they enjoyed reading O.S.V. as they did, and that the remainder would either refuse to comment or admit that they did not like it. Some admitted to not liking to read the paper but explained their dislike by saying that it was too much like another lesson.

It Helped A Lot

It is worthy of note that the vast majority of the children felt that they had profited from reading O.S.V. regularly during the year and that that same majority often read more than what was assigned in school, despite the fact that all of the children were expected to do (and did) other supplementary reading also.

It was part of the plan from the beginning to have the children read the assignment at home, where they were supposed to ask their parents for help when they did not understand. Only about 28 followed through on this, but, in our case at least, it must be

A Purpose In Life

A Christopher Complication

CECILIA WADE

Dear Jane:

MET the nicest boy, but Daddy took him away from me! Just give me time, and I'll explain. The only flaw this boy has is that he does not have time to be very much interested in girls. You see, he has a purpose in life.

When I first told Daddy what his purpose in life is, Daddy nearly "hit the ceiling." "Don't tell me I'm going to have one of those 'swoon-crooners' in my living room regularly!"

Dan is no "swoon-crooner," believe me. He's a song writer. He composes the cleverest little tunes and ditties. His songs are altogether different from most of the ones you hear on television and radio these days.

Dan was all inspired by "One Little Candle," the song with the Christopher theme. Right away he decided his Christopher work could be creating some good songs to combat the questionable ones on the market today. He played and sang for Daddy as well as for me on our first date night. Daddy says he has real talent, and

with an old hand like him to help polish up his lyrics, that youngster might go far. (That was almost a direct quotation!)

Jane, Dan has been to our house three times this last week, once to see me, and twice to see Daddy. He and Daddy are—you guessed it—in the song-writing business together now. Well, I am no song writer, but I see some Christopher work to do, too. We can write our appreciation when we hear a good song played and sung. We can write our protests over the bad ones. We can buy only good records, and thus encourage the writing and selling of higher class songs.

Of course, that doesn't solve my personal problems. Not only has Daddy taken Dan away from me, but the two of them have "taken over" our living room. What am I to do when I have a date with some other boy? How complicated can a girl's life get anyway? I wonder if Father Keller realizes what his Christophers are doing to my social life!

Till next week,
Your friend,
Anne

remembered that many of the children are orphans and that many others are children of immigrant parents who cannot read English well enough to be of much

Continued on page 6



The first complete story of Our Lady's appearances on earth from 1830 to the present . . .

THE WOMAN SHALL CONQUER

By Don Sharkey

Now you can read the full account of all of Our Lady's apparitions on earth from her first appearance to Zoe Catherine LeBaron at La Salette, Lourdes, Beaurains, Banneux, Fatima, and finally to her repetition of the miracle of the sun for Pope Pius XII.

Here for the first time you can read and understand the full import of Mary's message of prayer and penance—how she has been begging, pleading, and demanding that the world hear her voice before it perishes! Don Sharkey, author of *White Smoke Over the Vatican*, *After Bernadette*, and other books, has presented in his interesting, newspaperman style every detail about Our Lady's many appearances so that you, your family, and your friends may understand and heed what is perhaps Mary's last call to a sinful world. \$3.75

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RIGHT or WRONG

Editors' views on current events and others' comments

Defender Of Freedom, Rights Of Man

GERMANY, perhaps even the world, has lost its greatest defender of freedom and the rights of man. The loss came in the death of His Eminence Michael Cardinal von Faulhaber, Archbishop of Munich and Freising, who died about two weeks ago at the age of 83.

Cardinal Faulhaber was regarded by Catholics and non-Catholics alike as a "true warrior of the Lord." He was a great leader, one of the spiritual giants of the Church of God has produced.

The great Prelate was undoubtedly the outstanding spokesman for the Church in Germany during the past two generations. He rose to his high position from the rank and file of the people, whom he loved and whom he protected at all times.

Cardinal Faulhaber became known the world over when, in 1933, Hitler began his rise to power. In the 12 years of domestic turmoil and successes, followed by total defeat in international warfare, Hitler never had a stronger foe than the Cardinal.

When Hitler began his persecution of the Jews, Cardinal Faulhaber raised his voice against him. Unforgettable are his famous sermons on the Old Testament, in which he took up the defense of the Jewish race and condemned in bold words the new racial fanaticism which had so suddenly come to the fore in his nation.

"If these forces were successful," he said in a New Year's Eve sermon in 1936, "the very foundation stones of this ancient Cathedral would speak out and exhort the people by saying: 'From what heights have you fallen?' . . . If

Germany is to live, the Cross must be upheld . . . we shall remain Christians and Catholics, even if the anti-Christian forces become still more violent . . . and we shall raise our voice louder at all times in protest."

Forgave Enemies

And so the Cardinal continued to do. Never did he waver for a moment in the midst of the struggle with the Nazi regime. He was their most forceful antagonist, a man whom they hated perhaps more than any other in the world because of the very truth and strength of his arguments, which strongly affected the people and drew them closer to him and farther away from Hitler. But things grew worse in Germany all of the time.

"The enemy is already within our walls," said the Cardinal in a Pastoral on the occasion of his Episcopal Silver Jubilee. "At all times it has been the fate of the Bishops to be submitted to menaces and molestations, ungratefulness and injustices, open and hidden persecutions. Their good intentions have been misinterpreted, both their speech and their silence not understood, everything they have done has been despised. Often the Crozier has become as heavy as a cross, the mitre as bitter a load as a crown of thorns . . . Your Bishop too, has had to drink out of the chalice of bitterness during the last 25 years time and again. But today he has only words of forgiveness for his enemies. The job of being Catholic and of being able to work for the Catholic Church is so great that we suffer for it gladly and consider it an honor, like the first Apostles, to suffer ignominy in the Name of Christ."

People Loved Him

A Munich fanatic whose hatred had been instilled by ruthless Nazi propaganda once made an attempt on the Cardinal's life, which fortunately failed. Nazi propagandists, however, kept launching one oratorical attack after another against those who stood so high above them. But never did they succeed in making the people lose their love for him.

The story was told that one time agents of Hitler went to the Cardinal's home to arrest him and to take him to Government headquarters for questioning. He bade them wait for only a few minutes and he would accompany them. Leaving them, he went to his Chapel, dressed himself in full Cardinal's regalia and then declared that he was ready to go with the men.

But why, they asked, have you attired yourself in your ecclesiastical robes? Because, the Cardinal answered, it is Cardinal Faulhaber, not Mr. Faulhaber whom you wish to detain. In very fear that the people of Munich would rise to his defense, the Cardinal was not taken from his quarters.

We suggest a prayer not so much for the repose of the soul of the saintly man who spent his life in the defense of Christ and His teachings, but that there may rise many others like him in a time when Christianity needs great defenders.

State Help For Hospitals

RECENTLY a section of the National Council of the Churches of Christ in the U.S.A.,

known as "Division of Christian Education," met in Columbus, Ohio, and on February 12, the Associated Press carried a portion of an address delivered there by Dr. Roswell P. Barnes, of New York City, Executive Secretary of the "Division of Life and Work of the National Council," in which it was observed:

The non-Roman churches must soon make up their minds as to whether they can appropriately request or accept tax funds for ecclesiastical institutions, whether hospitals, colleges or welfare agencies.

Interference with the churches first in the Nazi and fascist regimes of Germany and Italy, and more recently in the communist-dominated countries, has made us very alert to any encroachments of the state on the freedom of the churches.

At this time drives are being carried on in different parts of the country for new hospitals or for the enlargement of existing hospitals operated under sectarian auspices.

In Washington the POAU objected to any District of Columbia funds being granted for the enlargement of the Methodist and Catholic hospitals, which were believed to need many more beds. The POAU had fought the very proposal that such money should be allocated and declared that it would go to the courts to have whatever funds might be allocated impounded.

In the city of Fort Wayne, Indiana, the Methodists, who had already conducted two drives for funds locally in order to be able to get an appropriation from the Federal and State Governments, have now announced their intention to go out a third time with the Lutherans for a joint drive to procure additional funds from the home people in order to obtain public funds allowable for that purpose. We have not heard that the POAU has offered any interference in this instance. But Protestants have, more than Catholics, participated in these funds. In fact the Methodists and Lutherans in Fort Wayne wanted the Catholic hospitals to join them.

The heads of Catholic hospitals in four cities in northern Indiana were approached by an agent of the State Government and each was urged to build an addition to accommodate one hundred more patients. In each case the Sisters turned it down.

It is not religion's business to interfere with what is regarded as "public welfare" in behalf of the mentally and physically sick and injured. These hospitals serve all the people regardless of creed, and since they are not operated for profit, if the Federal and State governments believe they are needed, they should evidently help.

Why Offend The Moslems?

OUR staunchest support we could have for the conquest of Communism would be the 400,000,000 Moslems in the world, and they would likely join us if we had not actually done so much to alienate them from us rather than to win them to our side.

A recent writer, who took the trouble to visit Moslems in various countries, and to discuss with them the attitude of the United States Government and Britain, reports that they have grievances against us; that we had often, without consulting them, decided to adopt policies, in which they were involved, but towards which they were hostile.

You must remember that the 400,000,000 of these people, who have, from infancy, been indoctrinated with a firm belief in God's existence, who are called to prayer seven times a day, may be backward, in large part illiterate, lacking funds with which to build up a war machine, but they are united religiously. They will be the last people on earth to yield to Communist atheism, unless they line up with Russia because she pretends to be their friend in trouble, while we become regarded as their enemy.

The U.S. has treated Catholics behind the Iron Curtain in the same way. They predominate in Poland, Hungary, Czechoslovakia, and would certainly not be loyal to Russia whom they regard as an enemy. They have endured bitter persecution because of their faith, yet neither the United States nor the British Government has shown them any sympathy in this distress.

All day long they must listen to

radio blasts at, and newspaper criticism of, the United States and Britain. Children in the schools in these countries must listen to stories of Russian friendship and of the war-mongering nations of the United States and Great Britain. They would be greatly heartened if our statesmen, even though Russia would pay no attention to them, made more frequent reference to God. His providence, the need of His aid, the need of religion and morality in their national life. If reports of that character reached them, they would distrust Russia the more.

They know of Russia's atheism, but they wonder whether our own practical atheism, manifested by silence concerning God, our indifference towards religion, is any better. To believe and not to practice is hypocritical, and the profoundly Christian hypocrites are more guilty before God than the honest atheists.

For Husbands And Wives

The following, "For Husbands And Wives," by an anonymous author is well worth repeating: "This day is almost done. When the night and morning meet, it will be only an unalterable memory. So let no

unkind word, no careless doubting thought, no guilty secret, no neglected duty, no mist of jealous fog becloud its passing. Now, in token of our deep and abiding love, we would lay aside all disturbing thoughts, all misunderstandings, all unworthiness. If things have gone awry, let neither of us lift an accusing finger. Who is to blame is not important; only how shall we set the situation right. And so, serving and being served, loving and being loved, we shall make a peaceful home, where we and our children shall learn to face life joyfully, triumphantly, so far as God shall give us grace."—Ave Maria.

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Most Reverend
Fulton J. Sheen

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Crowning with thorns has recently been revived by the young Communists in China who demanded also that Sister Superior of the Catholic hospital in Chaotung be crucified. The Devil is the invisible head of the Mystical Body of the anti-Christ and Stalin is its visible head . . . Years ago, Lenin said: "Remember, the shortest route to Paris passes through Peiping, China." By this, he meant that Europe would be conquered after Asia was conquered. 33% of the population of the world is today under Communist control! What does this mean to you? Do you depend on politicians to stop Communism? . . . It takes a faith to meet a faith; a belief in Christ to overcome a belief in anti-Christ. This faith in Christ becomes concrete only in prayer and sacrifice . . . If you had a World Mission Rosary and each day the yellow beads reminded you of China, Korea and Vietnam, you would pray for these people. At your request and a \$2 offering, we will send you one blessed by me . . . When the Irish Catholics were persecuted they brought the faith to America. Today, the persecuted Chinese Catholics are bringing the faith to Formosa. Since 1945, the increase in the number of Catholics is 40%. 1,500 converts are under instruction, 250 of whom are university students.

Sacrifice! Deny yourself something. Give up something in the name of Jesus and Mary. This is what others are doing! . . . GOD LOVE YOU to J.C.P. for \$10, the price of a pair of moccasins he wanted to buy but instead sent the money to the Holy Father's Missions because he knew they needed it more . . . GOD LOVE YOU to the pupils of a sixth grade in Pennsylvania who have been making "two cent sacrifices" for each item dropped during class time and now sends the Holy Father's Missions \$7 with the hope that it will help some needy mission. . . . GOD LOVE YOU to Mrs. H. M. S. for the \$5 she earned baking and selling home-made cup cakes and donuts . . . GOD LOVE YOU to C. N. who instead of buying herself a corsage sent the Holy Father's Missions \$5 . . . GOD LOVE YOU to M. J. C. for \$7.50 he would have paid for a tie but instead sent it to the Holy Father's Missions in exchange for a favor from the Lord.

You make an act of faith each time you allow Him to decide where your sacrifice should be sent. Pin your sacrifice to this column, tear out and send to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 E. 38th St., New York 16x, New York or your Diocesan Director.

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OUR SUNDAY VISITOR

With YOUTH SECTION

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CHARLIE CALLAHAN'S Sportscasting

WE'll start out a little bit on the mailbag side. First on the floor is Mr. A. C. Holtman, of San Diego. He writes: "Being keenly interested in sports and a constant reader of the national issue of *Our Sunday Visitor*, I always glance at the sports section. The fact that it is confined mainly to reports and comments on football and basketball at Notre Dame and on the individuals concerned has been a growing source of irritation..."

Mr. Holtman has written an article in which he strives to point out that Judo, "the scientific method of self-defense training and sport," could take the place of boxing in this country. His article carries through 19 typewritten pages, so you can see the gentleman is rather opinionated on the subject. In his accompanying personal letter he also stated: "Hundreds of service

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men are coming back from Japan with some background training in Judo and will soon be doing their part to promote this fascinating, little known, art, method of self-defense, and sport in the United States."

Well, Mr. Holtman, I'm kind of an ignorant guy. You say hundreds of service men are now returning from Japan and will promote Judo as a sport in this country. Mebbe so. But it seems to me that hundreds of thousands of service men returned to this country after V-J day (remember back seven years ago), and I'll be danged if I think they did too much Judo promoting. At least I've never seen the sport advertised on the marquee at Madison Square Garden. But don't get me wrong, Mr. Holtman. I'm not so ignorant as to argue my point too strongly with one such as you whom happens to be an instructor in Judo.

Then there was another letter which I liked very much. A Catholic Brother home on vacation writes from Troy, N. Y.: "While home for a short visit I saw my brother Maurice reading *Our Sunday Visitor* and I asked him why he didn't read his own diocesan paper also? He replied: 'Because it doesn't carry Sportscasting.' A smart man this fellow Maurice... and I'll bet he doesn't know beans about Judo."

Seeing Red

Recently, as most of you know, Tommy Holmes was replaced by Charley Grimm as manager of the Boston Braves. It was a tough break for Tommy, who is one of the nicest fellows in baseball. And, at the same time, it must be admitted that it was a good break for the veteran Grimm, who also is one of the best liked men in the game. But neither, in this instance, have too much to do with my story. As Grimm moved up almost overnight from the managery of the Braves farm team at Milwaukee, it was necessary to get a new replacement for him in a hurry. Well, it took a little over a week to find the new manager for the Milwaukee club and in the interim the job was handled by the team's general manager, Red Smith... to which I might add, Red Smith, the athlete, not Red Smith the famed sports columnist. Back around 1925-26-27, there were two Red Smiths on the Notre Dame campus. There was Red Smith, the athlete, who was a football and baseball star and in time captain of the latter sport. Then there was the other Red Smith, who at that time was known on the campus simply for the fact that he did occasional scribbles for the school paper. Red Smith, the athlete, went on to prominence in both professional baseball and professional football, moving in the due course of time from the playing to the coaching side of the picture. Prior to reaching his present administrative executive assignment with the Milwaukee baseball club, he was at one time an assistant coach with the New York Football Giants. Meanwhile, Red Smith, the writer, was moving along, first on a St. Louis paper, then to a Philadelphia sheet, and finally to his place of sports writing renown on the New York Herald Tribune and the many other papers which carry his daily column. While Red Smith, the athlete, was an assistant coach with the Giants, Red Smith, the writer, was on the Philadelphia paper. There was a National Football League meeting going on in New York which both happened to be attending in their official capacities. A long distance call came through from Philadelphia. It seemed that a member of the Philadelphia Eagles coaching staff, who for some reason was not at the league meeting, wanted to talk to Red Smith, the athlete, about a player trade between the Giants and the Eagles. And it was kind of a hush-hush affair, in that both clubs did not want it to get into the papers until the deal was completed. The

June 29, 1952

OUR SUNDAY VISITOR 5
YOUTH SECTION

Gospel Story

A Fisher Of Men

ALBERTA SCHUMACHER

THE town is small, but surging with life on week-ends during the fishing season, for it is a resort town. There are "old timers" around the town who spend most of their time fishing. They sit in the sun on the wooden landings, dreaming and fishing, and keeping an interested eye on any strangers on a neighboring landing.

The old Dutchman's name was Jake. His red suspenders made him easy to see as he dozed on his landing. His straw hat with the tattered edges was pulled over one eye only. The other eye was not missing anything. He had seen the young stranger on the other landing watching him. The first fish he caught had attracted the stranger's attention. Jake followed his catch with his usual "gesture" with his hand.

When Jake had three fish in a row, and the stranger had none, Jake's "gesture" had become the main attraction for the young man. The "old timer" pulled his straw hat a little farther over one eye, thereby lifting it a little more from the other eye, the better to observe his audience.

Another hour or so passed, and the stranger still had no fish. Then Jake saw him awkwardly, surreptitiously, copy his "gesture." Jake could tell by the awkwardness he had never made this particular "gesture" before. He didn't know whether to be angry or not. He had lived too long to judge another's motives rashly. He waited, lazily moving his line in the not-too-clear water. The stranger moved his line, too. A half hour perhaps went by, and the stranger again made the "gesture," this time backwards.

Jake started to get up, and then sat down again. His was to be a waiting game. Then he had to take care of his fishing, for he

had a "bite" again. Expertly he caught his fish, and it was a beauty. The young man said "boy!" and that "broke the ice" between them. "Nice one, eh, young feller?" The young man whistled. Then he looked earnestly at Jake and said, "Look, Pops, how come your lucky sign works for you and not for me? Now don't tell me you don't have a lucky sign, for I saw you make it every time you caught a fish."

For the next fifteen minutes Jake explained the Sign of the Cross to the stranger. "It is not a lucky sign," he said with emphasis on the words, but no indignation, for the stranger didn't know any better. "I do not make the Sign of the Cross to catch more fish. 'Ven' I catch a fish I make the Sign of the Cross to thank God for an undeserved blessing. I show Him how 'wary' grateful I am."

"Wary, Pops?" the stranger grinned.

"Wary," Jake assured him. "Ven you grow up you learn to put your V's 'vere' they belong, too."

"You can't make a Dutchman out of a good Irishman like me, Pops."

"A good Irishman, ha!" Jake said slyly. "If you was a good Irishman you would be a Catholic. You would know about the Sign of the Cross."

One thing led to another, and soon the stranger decided he might want to be a good Irishman. "I can't catch any fish, but I can lis-

ten to you, Pops. Tell me all it takes to be a good Irishman."

Jake told him plenty. He wasn't nearly finished when the stranger caught his big fish. "Bigger than yours even, Pops! My fish is bigger than yours!"

Jake shook his head. "Mine is skinny, but long," he said enigmatically, and he was meaning the Irishman, of course. Jake had lost all interest in fishing for fish. All week he could do that, but today he had been given a golden opportunity to be a "fisher of men."

"Say, Pops, would it be all right for me to make the Sign of the Cross now to show God how very grateful I am?" the stranger asked.

"How 'wary' grateful," Jake corrected, "and mind you now, don't be having any ideas about luck in your head 'ven' you do it. I'm thinkin' I may be able to make a good Irishman out of you even if you're not too good a fisherman."

We need patience like Jake's to be "fishers of men." We have to be able to play a waiting game. We must not become indignant when those not of the faith make mistakes that would be serious sins if they were Catholic and aware of what they were doing. It would be terrible for a Catholic to call the Sign of the Cross a lucky sign. The young fisherman didn't know any better. Jake's tolerance should be our model, too. And remember, all night Simon Peter, in today's Gospel, had been toiling to no avail, but he lowered the net again when Jesus told him to do so. It was filled. We must have faith like Simon Peter's to sustain us through the many fruitless endeavors that may precede "the big catch" for heaven.

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Most of us spend half our time wishing for things we could have if we didn't spend half of our time wishing for them. — Alexander Woolcott.

"People who count on coming back to God at the Eleventh Hour—usually die at ten-thirty." — Father Manton.

Young Readers and Writers



ALMA SAVAGE, Children's Page Editor

Letter from Alma

I'm writing from a little cabin in a fold of the Green Mountains in northern Vermont. All about the green slopes leaning toward the sky are covered with so many spruce, hemlock, balsam, and birches you feel there will never be a scarcity of Christmas trees. Our nearest neighbors are a family of squirrels, a few chipmunks, and several frogs who live in the brook behind the house.

Yesterday we walked along the brook through stretches of forest. Then after crossing several fields we came on to an old log house built by an Indian around the end of the last century. He did a good job, for the original part of the house which he built is still standing. It is a difficult thing to build such a house by hand. He squared off the logs so that one fitted on another without leaving a hole. He evidently had very few tools—only a buck saw and an axe.

Though log cabins are pleasing to look at, yet building them is really hard work. You have to fell the trees—and they must be straight and, as nearly as possible, the same thickness. First there must be four huge logs to go around the four corners and form the base. Then the floor is put on; only then are you ready for the sides.

A lilac bush which has only just finished blooming, still stands by the door, and we found raspberry bushes in the garden. We also saw an outdoor oven where the Indian baked his bread. This was made of huge, flat stones which he got from the brook which runs by the house.

In those days as now there were plenty of wild things for food: deer, porcupine, bear, rabbits, squirrels, and game birds. In the swift mountain streams are many trout.

While we were making our way under the evergreens in search of the Indian house, we heard a sudden flutter of a partridge and a few chicks.

Being the color of the leaves and the ground, they were gone before we could catch more than a glimpse of them. Though we waited quietly for their reappearance, they would not oblige us. We had done the unpardonable thing of coming on them suddenly. I suppose the only way to see these wild creatures is to sit still until you become part of the background. Only then have you earned your right to view the forest life and act as though you belonged there.

This summer I have discovered another very real gap in my knowledge that I should like to do something about. I would like to learn how to recognize the wild plants that can be eaten. Readers of our column can collect some valuable information on this subject: I shall be more than glad to print the most interesting letters I receive.

We all know about gathering dandelions for salad or cooking. I suppose that girl scouts and boy scouts know a good deal about such things: for instance, the many kinds of mushrooms that can be eaten safely, (though we know that many are poisonous), how to use broken fronds and sour grass. It would be very useful indeed to know what times of the year other wild plants can be found, how to recognize, and how to cook them.

Letters from our readers all over the country would be especially helpful because the berries, roots and wild vegetables that grow in one section might not be known in other parts.

Young Contributors

MARY KAY DOHERTY, St. Luke School, River Forest, Ill.

LOIS MONNIX, Grade 8, St. Rita School, Dayton, Ohio.

THOMAS ROTHER, Grade 6, Holy Trinity School, Okarche, Okla.

LORELEE KING, Grade 6, St. John School, Plum City, Wis.

MARY FOX, Grade 6, St. Augustine School, Chicago, Ill.

How To Have A Happy Summer

Nancy Burke

Grade 6, St. Ann's School,
Baltimore, Md

WOULD you like to spend a happy summer? Good! Then let me tell you how.

First of all, going to sinful places and having sinful fun is not really fun and happiness at all. You know deep down in your heart that it really isn't fun, but unless you are careful you may go along with the gang and pretend that it is fun and happiness anyway.

The only true way of having a happy summer is to obey the Commandments. When you are in school you have the sisters and priests to remind you to obey them. And when you disobey God's rules or the rules of the Church the sisters and priests remind you to go to confession. In the summer you must do this by yourself.

You should also receive Holy

Communion every Sunday during the summer. You should not need anyone to remind you! After all, boys and girls of school age should know enough to take care of their souls.

But you are probably wondering why I am telling you all this, and saying to yourself, "How is all of this connected with having a happy summer full of fun?"

Well, when you obey the Commandments of God and of the Church, and when you receive the Sacraments frequently your conscience is clean. And that gives you a nice and good feeling in your heart and soul.

God will give you many graces if you remember Him during the summer. And to be pleasing to God is real happiness.

BEROEA

ACTS OF THE APOSTLES—CHAPTER 34

Marigold Hunt

WHEN Paul and Silas arrived at Beroea, after they had slipped away from Thessalonica by night, they went straight to the synagogue. Here they found the best Jews they had found anywhere. When Paul and Silas quoted texts from the Old Testament to them which showed that Our Lord was the Christ whose coming had been foretold by so many prophets, they went and looked the texts up, and really studied as hard as they could every day, to see if the Christians were right. A great many of them were converted and so were numbers of pagans, in fact Beroea was a tremendous success for Paul and Silas, and they stayed there for some time getting the new little Church on its feet.

But presently the Jews in Thessalonica heard what was happening in Beroea. Of course they were furious and they sent men down to try and start trouble there, too. When the Beroean Christians found out what was happening they sent Paul away to continue his journey along the coast by himself, but Silas and Timothy stayed where they were for the time being. I think Paul, even if he was, as they say, an ugly little man, must have been a person you would always know again if you had once seen him. And he was quite without fear, so that you couldn't tell what he would do in any situation, however alarming! Anyway, once trouble threatened anywhere, everyone's idea seems to have been to get Paul right away as quickly as possible.

Letters from our readers all over the country would be especially helpful because the berries, roots and wild vegetables that grow in one section might not be known in other parts.

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Paul in Athens

SOME of the new Beroean Christians went with him as far as Athens, and then came back to Beroea. Paul sent a message by them to say he would like Silas and Timothy to join him there as soon as they could. In Athens, Paul was so struck to find the whole city full of idols of Greek gods that he couldn't keep to his usual plan of preaching only in the synagogue to start with. He did that, but he also stood up in the market place, and talked to,

and argued with, anyone who would listen. And there were plenty of people willing to listen for the people of Athens loved nothing so much as a chance to hear or tell something new.

We need not feel too superior about it, either—we are all very like that ourselves! Anyhow, they were very pleased to listen to Paul and to talk to him, but doing anything about what he said was quite another matter. There were a great many people in Athens in those days who thought idols were rather silly, and who were very busy trying to make up a really good religion out of their own heads. It had to be a religion entirely for this world because none of them really believed in another.

They were called philosophers, and there were several different kinds of them, but none of them believed in another life after this one or in the true God. If you know as little as that, you aren't going to be very good at planning how to live even in this world! But at least men like these listened to Paul, and found what he said very new indeed, so worth hearing.

My Bedroom

Pat Dwyer

Grade 6, St. Rita School, Dayton, Ohio

As I sat looking at "Better Homes and Gardens" my thoughts wandered to how I would fix my room if I were going to remodel it. Built in cupboards would line the wall below the snow-white curtained windows, leaving only room in the middle for my dresser. Next to another wall would be placed my bed, with a lamp and stand beside it. The bureau would be placed against the opposite wall. A desk and a comfortable chair will line the fourth wall. How I wish my bedroom would come to life!

Signs of Spring

Herbert Bunchman,

St. Luke School, River Forest, Ill.
There are many signs of spring. Some of them are pleasant days, and gentle winds. The ground is green with grass. The dandelions and violets are peeping up first. The leafy trees shelter the birds. I love spring.

For The Children

CHATS

Out Of Church

FATHER RAY GRIBBIN



Hello Boys And Girls!

WELL, almost everywhere school is over by now. Almost all of you are free. You are free to play when you want to play. And you are much more free to go where you want to go than you were when you were in school. In fact, you are so free that in a little while you will probably get tired of having nothing to do.

Then, even though it is a fine day out of doors, you may think of going to the movies. And, so long as it is a good picture, no one will mind if you do go. But when you go there are a few things that you ought to remember.

One of them is this: when you pay for your ticket the only thing you have a right to do is watch the picture.

Now I know that that seems like a silly thing to say. You say that you know it already. You would tell me, if you could, that you know that the ticket gives you the right to see the picture. But what a lot of you must not know are the things that your ticket does not give you the right to do. It does not, for example, give you the right to go into the theater and play catchers or make a lot of noise. Why? Because the other people paid to see and hear the movie. And if you do not let them do that you are doing them harm. Again, the ticket does not give

you the right to destroy the seats in the theater. It does not give you the right to be careless and spill ice cream or soft drinks all over the place. It does not give you the right to stick up all seats with chewing gum. And, most of all, it does not give you the right to take a knife and cut up the cushions.

To do these things is very wrong. Yet there are Catholic boys and girls who do do them. There are Catholic boys and girls who go into the movies and, because it is dark, try to hide themselves from God. They forget that God can see them. They forget that God knows very well that they are destroying other people's property. And they forget that what they have destroyed they must replace.

Every time a boy purposely destroys a seat cushion he owes the people who own the theater whatever it will cost to repair the seat. And that boy must also tell the sin in confession. And if it is a girl who does the damage she must do the same things.

Maybe you never thought of this before. Maybe you did not think that this kind of thing is wrong. But now you know differently. And now God expects you, not only not to do these things, but to try your best to keep others from doing them.

WON'T YOU PLEASE HELP HER?



She makes the deserts of far off Jordan bloom with blossoms of God's love. And she and her two companions—lay women missionaries—are something very new in that part of the world. Since we did not have enough Sisters to go out among our desert tribes—to teach the children and to bring healing to the sick—the Holy Father sent out these brave young women.

Now we must support their wonderful works. Nurses and teachers of highest quality, they ask no salary, only their food and lodging. They are as poor as any cloistered nun. The rides on camel back are long and wearying and they are hoping that we can some day buy them that second hand jeep they saw in Amman. BUT IT WILL COST \$1,000—a lot of money. Any gift you give will do much and we shall send all the deposits you make in MARY'S BANK during July to them. HERE IS A NEW AND WONDERFUL MISSION WORK, ON WHICH OUR HEARTS HAVE BEEN SET FOR MANY A YEAR. Please do help us.

WEARY WAY

For the Shrine Chapel of Our Lady of Fatima, now rising in Alwaye, India, we shall need the STATIONS OF THE CROSS, costing \$90. In your name, the blind, maimed and aged under the care of the Sisters of the Destitute will go along the weary way of Jesus. Can you make it your gift during July, month devoted to Our Lord's Most Precious Blood?

NO STRENGS

What joy we have when we receive a gift with the cheery "No Strings, Father!" This means we can use it for those appeals so urgent that we have not time to publish them. Membership offerings are stringless gifts. One dollar makes you an annual member, \$20 one forever. A stringless gift has strings of love. Can you give one?

GOD'S WANT ADS***From Mother Margaret Mary, Superior of the Immaculate Conception Sisters in Baghdad, Iraq, comes the urgent plea for burses for FOUR NOVICES. The two year course of each will cost \$300. Perhaps you will want to make one of them your adopted daughter***From the streets of Athens, Greece, the Jesuit Fathers have gathered abandoned orphan boys. Your \$10 gift supports one for a whole month and a dollar monthly for ORPHAN'S BREAD does wonders***Sister Poutrain, in charge of St. Vincent's Crib for our foundlings in Lebanon, reminds us that she needs \$7 monthly for each of the 50 little ones left at the doorstep. Mother Church and the Sisters guide and guard them.

Near East Missions

Francis Cardinal Spellman, President
Msgr. Thomas J. McMahon, Nat'l Sec'y
Rev. Peter P. Tuohy
Very Rev. Andrew Rogosh
Rev. Wm. Keller Dunn
Send all communications to:
Catholic Near East Welfare Association
480 Lexington Ave. at 46th St.
New York 17, N. Y.

Papacy And Presidency Are Symbols Of Unity.

Continued from page 1

other work of God we see undeviating unity. The planets around our earth are regulated by one central power; the sun rises and sets with perfect regularity. The entire universe is so united that astronomers can predict the precise moment of a day one thousand years hence when one heavenly body will eclipse another by passing in front of it.

Thirty-two presidents have ruled our nation during the past 163 years, and eleven Popes have ruled the Church, and there is not a single instance of conflict between the head of the international Church and the head of our government. In fact not one of our presidents from the time of George Washington has found any reason to criticize the Catholic Church. Most of them have actually praised her people for their loyalty, and denounced the ones who, through organized minority groups, have striven to promote ill-will towards the Catholic Church. We have space to quote from only a few.

Our Presidents Speak

Writing to representatives of the persecuted Catholic citizenry. George Washington wrote:

As mankind becomes more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of the civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of your government; or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

Jefferson:

All and every act of parliament by whatever title known or distinguished, which renders criminal the maintaining of any opinions in matters of religion... or exercising any mode of worship whatever... shall henceforth be of no validity or force within this Commonwealth (Statute of Virginia for Religious Freedom).

Madison:

That diabolical, hell-conceived principle of persecution rages among us, I have neither patience to hear, talk or think of anything relative to this matter; for I have squabbled and scolded, abused and ridiculed so long about it to little purpose, that I am without common patience (Statement made two years before Virginia Constitutional Convention).

Lincoln:

When the Know-Nothings get control, it (the Declaration) will read: "All men are created equal except negroes, foreigners and Catholics." When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty (Letter to Joshua F. Speed, 1855).

Theodore Roosevelt:

Any political movement directed against any body of our fellow citizens because of their religious creed is a grave offense against American principles and American institutions (October 11, 1915).

William H. Taft:

There is nothing so despicable as a secret society that is based upon religious prejudice and that will attempt to defeat a man because of his religious beliefs. Such a society is like a cockroach—it thrives in the dark. So do those who combine for such an end (December 20, 1914).

Wilson:

It does not become America that within her borders, where every man is free to follow the dictates of his conscience, men should raise the cry of church against church. To do that is to strike at the spirit and heart of America (November 4, 1915).

Harding:

In the experiences of a year of the presidency, there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish (March 24, 1922).

Similar Even In Difficulties

There was a time when we had two claimants to the Presidency, and only a Civil War restored unity to our nation. There have been times in the 19 centuries of the Catholic Church's life when two or three claimed the Papacy, but the legitimate claimant was soon recognized without any division among the Catholic world citizenry.

There was another time when an usurper, with evil intent, sought to become a super-president and in the oath of allegiance his followers were to recognize his authority and not that of Washington. It reads as follows:

I, in the presence of God and man, swear unconditionally that I will faithfully obey the constitution and laws and will willingly conform to all regulations, usages and requirements of the Ku Klux Klan which now exist or may be hereafter enacted, and will render at all times loyal and steadfast support to the imperial authority of same and will hereby heed all official mandates, decrees, edicts, rulings and instructions of the Imperial Wizard therein.

Speaking of this organization Honorable Aldrich Blake refers to it as a "menace to our country" in these words:

About four years ago the Ku Klux Klan stole silently into Oklahoma. Scarcely anyone was aware of its arrival. Six months later it had developed the velocity of a hurricane

and the madness of a maniac. By the spring of 1921 no man's business, no man's employment, no man's life was safe unless he belonged to the Invisible Empire. Social moorings, which had withstood the strain of war, suddenly snapped, and in a short time Oklahoma was a land of broken friendships and broken hearts,—a vast field of social chaos lighted only by the glare of the fiery cross. The wounds are still fresh; the sores are still open; not until the new generation matures will Oklahoma fully recover from her orgy.

It will require a decade to repair the mortal damage inflicted alone by the Klan policy of deception, a fact indelibly impressed upon the mind at the first hearings of the Military Tribunal at Tulsa.

Organized anti-Catholicism today would also do lasting harm to our nation, and even more to the Protestant denominations, many of whose churchmen support it.

They Advocate A Return To Catholic Church Policy

ON May 26, 1952, there were two dispatches carried by the Associated Press on the same subject matter, one emanating from London and the other from New York. The Archbishop of Canterbury, backed by other churchmen in England, called on the British Government not to grant the privilege of remarriage, but to have the Courts strive to deter remarriage by granting only "legal separation," to give quarrelling couples a chance to change their minds." The Archbishop of Canterbury observed: "Divorce is actually breeding divorce today, by destroying the ideal of life-long obligation."

The Presbyterians, meeting in New York, urged the restoration of a church law "requiring a waiting period for remarriage." The Presbyterians had previously adopted a rule, according to which ministers would not officiate at a remarriage of a divorcee until a full year had elapsed.

Of course, there is no justification for a Bible Protestant to advocate a one year period between legal separation and a remarriage, because the Bible absolutely forbids remarriage after a divorce. We remember the day when no Protestant minister, of any denomination, would assist at a second marriage of a divorcee whose first husband or wife was still living. We recall the day when it was the general opinion in a community that a remarried divorcee should be socially ostracized.

When God spoke after uniting Adam and Eve in wedlock, and when Christ reiterated His decree "what God has joined together let no man put asunder"—be that man a priest or a Pope, a governor or a president—that settled definitely for all time the "remarriage" question as it relates to those whose first spouses are still alive.

Local Issues

Continued from page 1

know that the best way to meet it is to get together and talk it out immediately before it distorts itself and gets out of hand.

When Father Condon arrives and Mr. Wilsey, the minister from the Protestant Community Church, the meeting begins to shape up.

Ed Duffy, the druggist, is bruff, genial, a perfect host. He sets up cokes at the soda fountain and passes around a box of ten cent cigars.

The issue this time revolves around Father Condon and the parochial school which is the fulfillment of his life's dream. Father Condon is a tall, thin, graying man, slightly stooped—"bent over from praying" the sweet old ladies of the parish will tell you. He has been in Ourltown for 20 years.

The Catholics and Protestants are about evenly divided here, except that the Catholics might have a few more children. Anyway, ever since Father Condon came he's been working for this parochial school and five years ago he built it. It isn't a big, magnificent structure. Just plain, simple red brick like most everything else in Ourltown, but Father Condon loves it, Ourltown is proud of it and I'm sure the Lord loves it best of all—for here Father Condon, with the help of four Franciscan nuns, is teaching the Catholic children of Ourltown about spiritual values as well as material ones.

When the school was built five years ago the men of Ourltown gathered at the Drugstore to discuss the school bus situation. There had been a great deal in the papers about not allowing Catholic children to ride to parochial schools on the buses provided by state funds. No one in Ourltown wanted a Federal Case on their hands! Father Condon solved the problem himself.

"You just pick my children up and bring them to the public school like you've always done," he told Sam Benton, the bus driver, with a twinkle in his eye. "It won't hurt the children any to walk the three blocks from Academy Street over to St. John's."

The solution involved a slight equivocation, it was true. The people of Ourltown grinned in good-natured acknowledgment of this fact, but the Catholic children rode to school without waiting for the Supreme Court to hand down a decision and no one in Ourltown ever mentioned religious partiality.

Now, the Common Council had finally got around to voting funds

for the flouride treatments to be given to the children in the public grammar school. Everyone in Ourltown knew that teeth are just as important to Catholic children as to non-Catholic children, so, of course, everyone wondered what Father Condon would come up with this time.

It was old Daniel Preston, however, who took the floor. "All of us here are fair-minded men," he said. "We all know one another and we all share a common pride in making Ourltown the kind of place it is—a wholesome, decent place to raise our families in. This isn't a political question or even a religious one. It's just a question of spending some of the taxpayer's money on medical benefits for the children. Every taxpayer's child is deserving of the same benefits—and if you're paying rent—it's the same as taxes."

"If we didn't read so much in the papers and magazines about religious partiality and all that bunk we wouldn't even be here talking about it. Dr. Meyers would just naturally go down to St. John's when he finished at the public school and brush the flouride solution on the children's teeth down there."

He stopped talking and surveyed the group of men. Satisfied by the looks of agreement on the faces around him and by several nods of approval he went on. "Of course," he said, "there are strangers moving into Ourltown and we may be harboring a dissenter or a bigot. With this in mind, I suggest that instead of Dr. Meyers giving the treatments in the schools, we send the children to his office. No favoritism there—every child would have about as far to walk!"

The Village fathers laughed at old Dan's dry wit, but at the next meeting of the Common Council the resolution concerning flouride treatments was amended to read "all children of grammar school age" and "to be administered in Dr. Meyer's office."

It was a fair solution—not a grandiose one—it probably wouldn't stand up in the Supreme Court—but it was good enough for Ourltown.

These are small issues in a small town—but they are tremendous when you consider that America is just the sum total of a great number of small towns. The people in Ourltown live together with integrity, believe in themselves, their homes, their families and their churches. They assume a spirit and sense of responsibility for their own security. They believe in Democracy and they live as they believe.

In the dark clouds hovering over our country today Ourltown shines like a beacon, a signal of hope for the future when all the

OUR SUNDAY VISITOR 7
June 29, 1952

men and women of America again take time to think and act for themselves.

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Home and Family Page

Going On Vacation?

TAKE CHRIST ALONG

M. D. AMATOR

"Train up a child the way he should go; and when he is old he will not depart from it."—Prov. 22, 6.

IN the Gradual of the Mass for the vigil of today's feast of the great apostles, Sts. Peter and Paul, occur the words, "Their sound went forth into all the earth: and their words to the ends of the world."—(Ps. 18: 5). Today's Gradual ends with another quotation from the Book of Psalms: "... therefore shall people praise thee"—(Ps. 44, 18).

The travels of the great apostles may serve as a reminder of all Christians as to how they should conduct themselves in their travels. True, many do not have occasion for extensive travel, yet most people do plan some sort of vacation, even though it be of short duration and terminate not far from home.

The extent of the travel is not the important thing. It is rather one's conduct both there and en route. Just as Peter and Paul's "sound went forth to all the earth," so, too, will the sound of the family that is vacationing with Christ be heard and caught-up, so to speak, by all whom it chances to contact. Of these, many will be led closer to Christ by their having witnessed the exemplary lives of the truly Christian family—the family that takes Christ along, that does not omit family prayers including the rosary, that attends Holy Mass and receives Holy Communion, even though few others do so on week-days in the town where they are vacationing.

Source Of Admiration

It is not an uncommon thing for one to meet with many non-Catholics while on vacation. Surely these latter would not admire the Catholic who sought to hide his religion and/or acted as though he were ashamed of it. How much better to let such as are not of the Faith see just what a truly Catholic life is like. In nine times out of ten admiration, rather than its opposite, will follow. In many instances this has been the beginning of another convert. Many good, God-seeking people today are anxious to know something about the Catholic Church, yet hesitate to take the initial step in asking, for they know no person who is Catholic.

Many good Catholic families never neglect to take along their Holy Water when going on vacations, trips, excursions, or picnics. Of course, some one in the family sees to it that each member wears his scapular, and takes along his rosary and missal.

When traveling distances by car it is not uncommon for a portion of the time to be spent in the recitation of the rosary aloud. This is followed by the Litany of the Blessed Virgin and the singing of a few hymns in honor of Christ and His Holy Mother. The writer knows of one good Catholic family that always says the rosary during the first portion of the mileage on every trip, regardless of purpose, business or recreation. Only once did this family have car trouble, and presently the mother reminded the others, "No one started the rosary." Needless to say, the morning newspaper was not again opened on early morning trips until the completion of the rosary.

When considerable travel is done, some families have introduced meditation, by way of spiritual reading for a quarter or a half an hour of the journey. Usually one of the older children selects some spiritual book of general interest to all members of the family to take along. Portions of this are read aloud for some few minutes, and then all members silently ponder the subject for a short time.

Again reading only, is valuable and interesting when some such book as the life of a saint is read.

Often it may happen that such is interrupted by discussion which is profitable to all.

Invaluable Example

One important outcome of the careful planning and carrying out of family vacations is the indelible

'Hail Holy Queen'

The Melody Lingers On

IN the last number of *The Bulletin*, official organ of the National Catholic Women's Union, Lie Rev. Francis X. Weiser, S.J., tells an interesting story of the composition of the beautiful prayer "Salve Regina" familiar to all Catholics, and used by the Church as the first among three prayers said after Mass at the foot of the altar. It reads as follows:

Over nine hundred years ago, a worried father brought his little son to the monks of the abbey of Reichenau (Germany). He entrusted the child to the charity of the monastery, for the boy was paralyzed and needed constant care; he could not use his legs at all, his hands only with great difficulty.

The monks kept him in the infirmary of their abbey, tending to all his needs and instructing him according to his capacity and age. In his late teens, he begged for admission into the community, for he desired to be a monk himself. His wish was granted by the abbot. Although unable to take part in the choir and other exercises, he made his novitiate as best he could and tried to be useful to the abbey by writing text-books and poems for the monastery school.

He was known by the name "Hermannus Contractus" (Herman the Cripple). Often when he saw the brethren hurry to the choir or working in gardens, shops, library or school, he would feel despondent and sad. Never would he be able to produce any lasting memorial of good deeds and helpful influence among men, as his confreres were doing. In such hours of despondency he took refuge in the Blessed Virgin whom he venerated with deep devotion. Confiding his anxieties to her, he would regain the serenity of his soul.

One night while lying awake, he suffered from sadness. Again he turned to Mary, composing a little Latin prayer to her, in which he expressed his own feelings and also included the plight of all his fellow-men who might be in similar trials. The next morning he dictated the words to a brother-monk as he usually did when he had composed a poem in the quiet of a sleepless night.

But this prayer was different from others he had made. It seemed to capture the hearts of all the monks who read it. Soon many religious of Reichenau used it in their own devotions. They also spread it among lay people.

Today those monks are forgotten; we do not even know their names. But the little prayer-poem of Herman has survived the centuries. Fresh and beautiful in its simplicity as on the first day when he composed it, it rises daily from millions of hearts and lips. This prayer-poem is the "Salve Regina" (Hail, Holy Queen).

impressions made on the minds of the children. When religion is made to function in a practical way on vacation as well as at home, children will sense that it is something that is part and parcel of their lives, and not as some kind of garment that is taken off and left at home when vacation time arrives. This is just as true today as it was in the Old Testament, when the prophet wrote: "Train up the child in the way he should go; and when he is old he will not depart from it." Parents who realize this, and begin the work of making Christ part and parcel of all their work, play and recreation when the children are small, will have less cause to grieve over irreligious youth when they are grown to manhood and womanhood.

Summer time is vacation time! How many souls will you lead to Christ by your example of Christian vacationing? Take Christ along, and show Him to those who know Him not.

as the Mass. Who knows but what we're not able to chew off the head of a baby with one gulp!

Besides that, we priests are "professional Catholics." If we venture to open the subject of religion with a non-Catholic, he's thinking to himself, "Of course this priest is interested in getting me into his Church. He's trying to attract another cash customer — someone to help pay his salary at the end of the month, another envelope in his collection basket." He thinks of us as having what they call a "vested interest" in the Catholic Church, and so he discounts our influence by about 50%.

But you—he knows you—he rubs elbows with you in school, at work, in the stores. He trusts you. There's nothing in it for you, as far as he can see, if he enters the Church.

You see my point. You're the bridge. We count on you to bring us our converts.

Now the next point is the technique. How do you go about making a convert? We'll take up that point in a later article.

It's Used

Continued from page 3

assistance. On the credit side here, 81 children reported that other members of the family read O.S.V. when the paper reached home.

About three-quarters of the children (not counting those who will be entering high school in the fall) voted to have O.S.V. assignments again next year, and this despite the fact that each one was asked to pay three cents for each copy of the paper. At a bulk rate of two cents per copy this price enabled us to give the paper to those children who could not afford even three cents and left a surplus for the year of \$4.20.

Thus was the balance drawn as school books began to gather summer dust and the classroom fell into a warm and stuffy sleep. One chapter of the experiment is written. We look upon it as a successful chapter, and we wonder, as we

Church Notes

Continued from page 3

He would say on Judgment Day. "Enter into the glory prepared for thee from the beginning of the world."

We Depend On Others

One of the greatest mysteries of God's Providence is the fact that He has made our salvation depend on the zeal of other men. "Faith cometh by hearing," St. Paul says. We received our Faith from our parents, from our pastor and the sisters—from other men. Had they been lacking in zeal, we might well be on our way to perdition. I judge it safe to say that there are souls in hell this very day simply because certain Catholics were lazy—certain Catholics didn't hustle. And so those souls never heard of grace and the sacraments.

Those are souls for whom Christ died in vain. His plan for their salvation was frustrated by the indolence of mortal men. He could have sent an angel down with the truths of salvation, but that's not His way. There are souls at this moment waiting for us to save them—for you, whoever you are, reading this—to bring them the news of God's Church. God forbid that we should fail them!

Which brings us to another point: Have you ever, in your whole life, made a convert? Here you are, probably a lifelong Catholic, and what have you been doing with the Truth? Just sitting on it? Is there anyone on this earth of whom you can earnestly say, "I led him to the Church. It was through me that he heard of Christ. I introduced him to the Blessed Mother." If not, then I think you'll agree that we should get busy.

"But that's for the priests and sisters to take care of," you may say. "What can I do?"

And that's where you're wrong. The layman is the bridge to the non-Catholic. The lay person is the middle-man, like the telephone operator that makes the connection.

Your average non-Catholic sees the priest as a man wrapped in mystery. He has a sort of fear for the man in the backward collar. In the first place, he's been filled to the ears with misinformation about us priests. We sit around in our rectories all day indulging in the weird and unnatural practice of celibacy (whatever that is). Every once in a while we step into a closet and the people are forced to come to us and confess their most deeply hidden thoughts. We manufacture holy water and preside at the "awful" ritual known

plan next year's program, whether next year will find others taking O.S.V. to school.

A man who boasts about his ancestors confesses that he belongs to a family better off dead than alive.—Oscar Wilde.

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